



Philippo à Gabella / C.V.H.

EINFÄLTIGE UND KURZE ANTWORT
ÜBER DIE AUßGEGANGENE FAMA
UND CONFESSION

UNCOMPLICATED AND SHORT REPLY
TO THE PUBLISHED FAMA
AND CONFESSIO

translation:

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SOURCE

1615, Einfältige vnd kurze Antwort vber die aussgegangene
Fame vnd Confession der Christlichen hoherleuchteten
Brüderschafft des löblichen Ordens vom Rosen Creutz

[http://www.archive.org/search.php?query=einf%C3%A4ltige%
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PREFACE BY THE TRANSLATOR

In 1614, 1615 and 1616 there appeared in Germany the renowned works *Fama Fraternitatis*¹, *Confessio Fraternitatis*² and the *Chymische Hochzeit Christiani Rosenkreutz*. These documents made reference to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls in Paris in 1623. Its contents were as follows.

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors. If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Fraternity, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

Afterwards many writings have seen the light, pro and contra the Rosicrucians. The present work, the *Einfältige und kurze Antwort*, is one of the documents which as to atmosphere and contents have been written in support of the Order. The text is characterized by many references to God. Also several times there is talk of 'the chosen ones'. In this context I would like to

¹ *'Fama fraternitatis Roseae Crucis* oder 'Die Bruderschaft des Ordens der Rosenkreuzer', Cassel, 1614.

² *'Confession oder Bekandnusz, der Societet und Brüderschafft R.C. An die Gelehrten Europae'*, Cassel, 1615.

stress the fact, that the Rosicrucian Order A.M.O.R.C.³ in the rubric 'frequently asked questions' of its website answers the question 'What vision does A.M.O.R.C. have on its applicant members?' to the effect, that the Order does not have the pretention that its applicant members are in some undesirable situation from which they should be liberated. On the contrary. The Order takes the stand that every human being has a tremendous arsenal of inner powers at his disposal, which in the present era are hardly or not activated within the common educational system. Precisely the stimulating of what is present within the members themselves, enables them to determine what the best manner is to shape their lives and the vision they want to develop. What counts is that everybody through tuition learns to acknowledge which faculties he has. Just like a master painter who shows his pupil which techniques there are to make the talents already inherent in the pupil come to full blossom.

The remark of the author must therefore be seen in the light of the spirit of the age in which he wrote his appeal. In fact from the Fama and from the leaflets which were attached in Paris it can be derived, that the Order is open to every sincere candidate. As the A.M.O.R.C. says in one of its publications in these days: 'Around the initiates is a circle. He who is excluded, excludes himself'. This indicates that with the Order there is no question of a vision based on being 'chosen'.

In the era of the author however it was impossible to contact members of the Order directly and uninvitedly. It was a closed bastion, and it even depended whether one got to deal with a true Rosicrucian or with an imposter. The author wrote his text

³ The Antiquus Arcanusque Ordo Rosae Rubeae et Aureae Crucis (A.A.O.R.R.A.C.), or Ancient Mystical Order Rosae Crucis (The Rosicrucian Order A.M.O.R.C.). It continues the ancient Rosicrucian Tradition. See the manifest regarding this of the Fédération Universelle Des Ordres Et Sociétés Initiatiques (F.U.D.O.S.I., 1934), in which a number of European initiatory orders have confirmed this. See www.amorc.nl.

as a compassionate and well-meant attempt to be able to contact the Brothers.

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The scan of the German original is not readable everywhere. This is due to the fact that the text has not laid completely flat on the flatbed scanner. At instances where there is doubt about the readability of a word I have marked that with a footnote as 'scan?'.

In the frontispiece the word 'Antwort' is mentioned, with a 't'. In the beginning phrase however, which alternately stands on top of the pages and starts at the second page, 'dt' is used, namely as 'Antwort-schreiben'. Then, on the next page, we find 'an die Fraternität desz R.C.'. In the translation I have omitted this phrase.

The German text is uninterrupted; it has indents for the sections; but contains no blank lines. In the translation the classification by section has been upheld, but separated by blank lines.

The text has no pagenumbers, except in the beginning where there is a number every other page, namely A ij, A iij, A iiij and A v. Yet this does not mark an introduction, for the text just continues after this, without numbering. In this Dutch translation I have opted for my own numbering. Several sentences do not begin with a capital letter, but just tie up to another sentence, which may or may not end with a period.

Ruud Muschter⁴

⁴ Member of the Grand Council of the A.M.O.R.C. (Dutch-speaking Jurisdiction) from March 21st 1988 to March 21st 2010.

THE COVER

Uncomplicated and short
answer
to the published
FAMA
and Confessio
of the Christian, most
enlightened Fraternity
of the laudable Order of the
Rose Cross.

Simplicity is the seal
of truth.

Printed in the year

1615⁵

⁵ The author is C.V.H., Amator Philosoph (A lover of philosophy).
Assumed publisher: A. Hünefeldt, Danzig.



To the Fraternity of the most laudable Order of the Rose Cross C.V.H. offers his Christian greeting and willing service, in all loyal sincerity.

The broadening force of the quickly flying Fama that has been sent out and delegated by you, o very enlightened Fraternity, has now sufficiently become clear in all of Europe through its brightly sounding trumpet. It has resounded, so that it cannot have stayed hidden to the masses as little as it has to me. This lucidly blown Fama has very recently come to my ears and in my hands, together with your published Confessio. Initially through awe I have taken them for a miracle and read en re-read them very often, with many thoughts. Ultimately I have noticed not without surprise your grand, lofty, Christian love, as well as your loyal, voluntary offer to all heads, scientists and ranks of Christianity. Contemplating and noting all this very well in my heart, I meant to see how some loyal, well-meaning hearts have presented themselves with their answer and have followed the strong sound of the trumpet. Hence that I as well, from an urging disposition and a diligent heart, no longer want to restrain myself, feeling the urge to approach you in the same manner with my uncomplicated answer.

Although my writing has neither been adorned with a graceful oration, nor been plastered - in which I am inexperienced -, yet I know that the Christian love does not take into account those things, but only minds the background and contents of the legitimate intent. Therefore I have set to work with a candid heart, observing how the sophisticated - for whom the true

wisdom that applies to God has been concealed - with the poison of their tongues manage to defame. I however do not want delight or worldly richness with this, but seek the bliss of my soul with all the pious, chosen hearts. Neither is it my intention to irritate anybody with this reply, with the exception of the antichrist and all the impious ones. Besides this I very much covet to willingly accept all good, wholesome teachings and instructions which spring from God. That this my next writing is in accord with this, will forthwith come true very well.

Regarding the very enlightened Fraternity we find, that in our days it is much needed; must get the attention; must be considered; and taken into account. This is because in all matters there are a lot of indications that, after their commendable exhortation⁶, the world has now almost reached its highest and final era, whilst science regarding natural and divine matters is also at its close. Our only teacher, the all-knowing wisdom that Wisdom speaks about⁷ in chapter 7, is overshadowed by the mist of the mendacious sophists. For in them conservatism and deceit are found, and they have pityfully trampled true, untainted love underfoot. Although the world years ago will have improved itself in a sense, the destitution will no less demand - when it pleases God and thus would be his decision of council - that the strong angel, mentioned in Revelations, chapter 18⁸, comes down from heaven to again enlighten the dark realm of the earth with its power and great

⁶ Of the Brothers, namely the Fama.

⁷ "Indeed, after her comes night, but wisdom will not be overcome by malice". Bible, Wisdom, 7:30.

⁸ "Et post hæc vidi alium Angelum descendentem de cælo, habentem potestatem magnam: et terra illuminata est a gloria eius" (And after these things, I saw another Angel, descending from heaven, having great authority. And the earth was illuminated by his glory). Bible, Revelations, 18:1.

lucidity. We also draw this from the Confessio which you have passed on to us, and find in good hopes that a new light must be lit in order that we - awakening from the sleep of sins - put the curtain⁹ away and are allowed to look into the inner sanctum and enter into it.

Seemingly people hardly care whether this is achieved and they do not prepare for it, because most people only strive after temporary, earthly goods with bestial innovativeness. The divine truth and the great insight that we achieve in Christ through the Holy Spirit, in which all wealth is hidden eternally and in a natural manner - yes, in the great wonderful book, the Bible, in which the depth of divine wisdom is enclosed - are little recognized in the right centre because the middle of the circumference is visited, seen and accepted by only a few.

Although many are boasting of theology, it is used and bent by them at their desire. In their adopted way they can discuss very artistically¹⁰, yes, defend and explain everything that goes on in their heads and that of their teacher, although the Holy Spirit neither speaks with them nor through them. And the new birth¹¹ itself on the contrary¹² removed from them makes the spirit vivacious, without any examination that kills the letter.

I can sense, now that it is perceptible in such a manner, that the comings and goings¹³ in the progress of this world - with the exception of all pious godly ones - does not head to the right

⁹ The curtain which in the temple screens the cubical Holy of Holies, where only the highpriest was allowed to come.

¹⁰ "mit grossen ?nst". The scan is unclear.

¹¹ "?rt". The scan is unclear. Here it may fit in context with "neue", seen a similar passage furtheron. Nonetheless, here we find "geburt", and furtheron "Geburt".

¹² "?ergegen". The scan is unclear.

¹³ "thun und we?n". The scan is unclear.

centre, but mostly is of a vain ado. This is why I, with a calm, meek heart will humbly invoke my God, sit down before his temple and await Enlightenment and salvation. I do not doubt but I shall be assisted when I sit still.

Undoubtedly it is so, that God the Father and the truth of all good, embodies all the temporary and eternal treasures of his divine Holy Scripture, as already mentioned. Yet besides this he has also gifted man with a natural book, from which he - when we greatly pay attention to nature - can learn and recognize much natural wisdom. This science must as well flow to the right point, namely the original source. One should consider and weigh, whether it would be a beautiful, grand affair if in nature one would be able to unite the things above with the things below, and the things below with the things above¹⁴. Yes, that it is a precious science that the heavenly things are compared with the earthly things, and again the earthly with the heavenly things are compared, and that through the spagyric art one may separate the pure from the impure, the subtile from the coarse, and would be able to fathom the inner being in its essence. Who then would utter that many great secrets which God has implanted into nature could not be known by us? Among us however there are much to few people who would want to pursue this with a sincere, meek heart. But many do base themselves on spurious, made-up sophisticated books that are not founded on nature but have been written by vagabonds, by whom many folks are scandalously cheated and often have been deprived of their possessions. These imposters may ever expect a serious punishment from God, or it should be that they do penance, convert themselves and contemplate nature in its true sense. This they do little; even less about how the elements

¹⁴ Bearing in mind Hermes Trismegistus, 'The Thrice Great'. A legendary, mythical and possibly mere allegorical sage from old Egypt. Founder of the phrase 'As above, so below'.

influence each other; even less again about how the sun up above resembles its counterpart and performs its activity in everything. They do not want to recognize the spirit of the world that Hermes, Theophrastus¹⁵ and other enlightened philosophers speak about, whereas it alone gives life, yes, works in and through everything. O, he who recognizes well this unique universal being and sees through it, will have a door opened to him to enter to the true, natural medicine and philosophy. In my opinion the true Stone of Philosophy cannot well be hidden from such a person.

However, that among us there are few who with the seriousness of sincerity focus on this, can already be derived from pharmaceuticals (forgetting all the rest) which lead to deadly diseases to such an extent, that one daily has to hear and see how with minor illnesses - not to mention podagra¹⁶, leprosy, dropsy and the like - for some people one has to seek council and assistance as well as Gods grace. This is not achieved and - with great misunderstanding - these illnesses are considered impossibilities and are described with the little word 'incurable'. He however for whom the pure, beautiful light of nature once begins to appear and shine, will undoubtedly judge the matter differently through the principle of truth, because only the dark, thick clouds prevent us people from seeing it¹⁷. This is because our sight cannot pierce through it without carnal eyes, until the Lord will grant clear Enlightenment to those that are his chosen ones.

Although - as has been said - we now consider it a great, divine gift to be able to compare the earthly things with the heavenly ones, and aim as much as possible at uniting the elements

¹⁵ Theophrastus of Eresus, pupil of Aristoteles, ca. 371-287 B.C.

¹⁶ Foot gout.

¹⁷ "verhindert nur das wir Menschen solches nicht sehen". So the German language gives a double negation.

purely and pristine; yes, to master all earthly treasures: what does all this mean compared with what you, o very laudable Fraternity announce, offer and promise to all who feel a vocation towards it?

What in the world can be esteemed higher than walking in godliness; being in a state of grace; and moreover recognizing his great wondrous work. This is why I say, admit and maintain with heart and mind that I understand how all worldly wealth and natural wisdom, yes, all worldly glamour and glory, is annulled against such wisdom, and even less should be compared with it. Therefore I am willing and prepared to consider all else as lingo¹⁸, in order that in Christ I may obtain the true wisdom of God. Therefore it is my humble and simple request to you, much enlightened Fraternity, to recognize and adopt me as the heir of your Fraternity - if you should decide and find this to be so. And then, with this my first writing directed to you, please take to heart my good intention, sprouted forth from an uncomplicated, zealous heart and accept it in all goodness. With this I note that my heart only desires to learn the true wisdom of God, in order that I may enter the true, new birth and may reach - with all the chosen ones - my soul's salvation and bliss. This is why I full-heartedly shall await your doubtlessly comforting answer, and I have a certain hope that the almighty and compassionate God will also pour out his grace over me, his weak and willing instrument and will observe how with heart and mind I shall be a witness¹⁹ to it, for I mean it in simplicity and loyalty.

¹⁸ "das ander alles voor Rodt zu achten". Or: 'Ro(d)twelsch'.

¹⁹ "?euget". The scan is unclear.

If however, which I do not hope, the Lord would answer: "My soul is not²⁰ well-pleased with you", I shall say again: "Look, Lord, here I am. Do with me as you please, if only I may keep your grace. Your will be done, your miracles and your works are great. Praise and eternal honour should be yours, for I know just as well, that you will not abandon or leave those who mean it with a loyal and clean heart."

Finally I once more²¹ request, to favourably consider and accept my writing. Thereupon I hope, that you will deign me worthy of an answer (be it in writing or in person). For personal reasons I have withheld my name, and you did not wish me to state it here as well; and because - even without that - my person will be well-known to you.

The exclusively wise regent en Creator of all heavenly and earthly things may through his holy and good Spirit enlighten you even more, very laudable Fraternity, and - through you - bring out his grace to sparkle at the earliest convenience, to the honour, acclaim and praise of his name and for the joy and eternal bliss that we desire.

AMEN.

He who is wholeheartedly benign to you

C.V.H.

Lover of philosophy

²⁰ "ein". The scan is unclear. Since the former sentence surely misses an initial letter, and both sentences are neatly outlined, the "ein" must have been preceded by yet another letter. This can only have been a 'k'.

²¹ Here the author addresses the Brothers again.

